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"INTO EVERY CITY AND PLACE"

Harry D. Smith

(The oration which won first prize in the National Inter-Collegiate Oratorical Contest in Washington, D. C., on August 31, 1958.)

In the Gospel of Luke, we read that Jesus sent out seventy followers "into every city and place," for He said, *"The harvest truly is great, but the laborers are few."*

* * *

" . . . December 6th, 1941, was payday in Hawaii for American soldiers . . . In Honolulu . . . 599 saloons . . . were offering . . . free drinks . . . All was ripe for the attack—the Japanese struck, the tragedy of Pearl Harbor, on the 7th of December, was the result;—several thousand young Americans needlessly sacrificed." Because liquor was the traitor here, saloons were ordered closed for 77 days. But saloons opened again, and liquor is sold today *in every city and place* where our soldiers are stationed.

Pearl Harbor isn't an isolated example of alcohol's influence in *world affairs.* History records countless similar incidents—such as the battle of Hastings in 1066, which would decide the fate of England. "The Saxons spent the night before the battle drinking and singing, the Normans in fasting and prayer." England lost; William the Conqueror won.

A decade ago French General Petain said: "Our soldiers were drunk and could not fight. The spirit of pleasure . . . prevailed over the spirit of sacrifice."

But I would dwell tonight on the tragic influence of alcohol *within our own borders.* I would remind you *of our own victims* who sought the handy bottle as a friend only to find it a master. I would show you broken homes, mental hospitals crowded with alcoholics, cemeteries filled with victims of drunken drivers and tavern brawls. This is a picture of a *tremendous domestic problem* facing our country today, a problem that has found its way *into every ci and place.*

Liquor in America today is taken granted. In my home town, you'll fi beer shelved next to milk at sup markets. We welcome the introducti of "Sassy Brew", the beer that shou appeal to all our friends because it flavored like soda pop. To make c drinking habits regular, some mercha issue reminders which read, "Enj Beer With Dinner." Kiddies aren't ov looked, either—for in the Pacific Nort west, they now drink an alcoholic pr duct made especially for them. Tod the industry is campaigning to tea children that it isn't a sin to drink, b they seem to have overlooked the wor of Isaiah: "Woe unto them who c evil good and good evil." So in so respects, drinking has become a fami tradition; everyone has access, direct or indirectly, legally or illegally, the can of beer or spot of gin.

We glamorize drinking as a requis in social living. There are one-th more alcohol outlets than churches America, and five times the amount money given to churches is spent alcoholic beverages. American famili spend $1.30 on liquor for every dol spent for milk! In return for this va public acceptance, the industry demo strates its *appreciation* by sponsori popular entertainment, which just ha pens to be aimed at gaining more c tomers.

Now, for the first time in histo brewers are sponsoring every ma league baseball team on radio or T Alcohol advertisers spend $400,000,0 for time and space alone! Thirty-th brewers and distillers rank among top 100 outdoor advertisers. As a called public service, some deal furnish calendars with the picture

hrist or The Last Supper, complete ith wine glasses, in beautiful colors, *ith the name and address of the local quor store prominent below!* Yes, they ink about *us,* as they extend their fluence *into every city and place!*

But every drink has its by-product; o what else are we buying with the 10,000,000,000 we spend annually? he best authorities report one out of very four mentally-disturbed Americans an alcoholic; one out of three alcolics is a woman; half our Labor Day talities involve drinking drivers; 56% the high school students in my county e occasional or heavy drinkers; in os Angeles, more persons are arrested r drunkenness than for any other ofnse. "For every dollar collected in quor taxes, some areas are spending 3.00 in handling alcoholics." Yet obably most tragic is the fact that a ast majority of Americans stand by d murmur faintly, "Too bad," or So what?"

Unfortunately, these statistics reflect e decay of two institutions once held cred by our society: the dignity of e individual, the sanctity of the fam-. No longer is the drunk a social tcast. No longer does he stumble out only taverns, only at night. No longer es the drunken driver fear punishment a potential murderer. No longer is iskey condemned around the family rcle, if there is a family circle. No nger is youth given the full story of cohol's effects. Records show that elfare cases and drinking parents go nd in hand; liquor and hunger often unt the same stomachs.

What do we do with a sixteen-year-old nken student, who murders an elderly icago couple for $5.98? What should en an innocent teen-ager attempts cross a St. Louis street but never aches the other side, thanks to an en bottle in a speeding car? What ould we do when drinking parents ssolve a marriage because of *mental uelty?* What do you do when your es help cure alcoholics, but don't vent them? What should we do with ctors who patch up human destruction found in the gutters and on highways and then stop for a nightcap on the way home?

As a nation, we do *almost nothing.* Yet daily headlines mirror the traffic toll, the unsafe streets, the untaught minds, the breaking families. This picture is so vivid it needs no explanation, so shocking it needs no exaggeration, *so commonly pathetic we have become hardened to its appeal.*

We mourn the loss of loved ones. We exclaim how futile efforts to correct the situation may be. But few point an accusing finger at the chief delinquent, the brewer. He encourages us to escape from the realities of life into the realm of insobriety. *He merchandises human life* as he advertises innuendoes and untruths!

Where, America, are those who will stand up today against this offense? Who will note the danger in the first drink and abstain from it? Who can no longer bear the sight of a dead drunk and will do something about it? Who longs once again for the kind of standards that made America great? Who will write to Congressmen supporting legislation protecting our homes from liquor advertising? Most important of all, *who will unashamedly, publicly, repeatedly declare, "I do not drink?"*

Here is "where prayer and purpose meet"—on the home front. We must match money with vigilance, deceit with truth, disbelief with logic, ignorance with education, despair with hope, overwhelming opposition with the faith that our cause is just—that *abstinence is the only right answer!*

Remember the words of Frances Willard: "The beautiful brain . . . can think out an epic, compose a symphony . . . invent an engine, a telephone, an airship . . . We are in the fight for its freedom and integrity." This is no easy task.

But with dedication in our hearts, and truth on our lips, we can win—and we will!

Let us rise to meet this challenge, *in every city and place!*

The Editor's Page

THE BIBLE VITAL TO AMERICA'S SURVIVAL

The Bible is not read in the schools of Communist Russia or of Red China. One would not expect that it would be, for the Bible was not a vital factor in the formation of these powers. They came into being by forces that were antagonistic to the Word of God.

The Bible played a real part, however, in the shaping of Western civilization. The America we know and love could never have had its being without it. Because of it our forefathers left the shores of their native lands and came to America in quest of religious freedom, the right to worship God according to the dictates of their own consciences. It has had a part in shaping practically every facet of American life. Because of it our legislative halls are opened daily with prayer. Because of it our cities, villages and countryside are dotted with churches. Because of it most of our states recognize God in their constitutions. Because of it most of our states have laws giving some protection to the Sabbath. It has played a real part in the development of our schools and colleges for the education of our youth.

The Bible having played such a leading part in the shaping of America, it is strange that there are those who feel their children may be injured by hearing a few verses from it read without comment in the public schools.

Strange it is that here in the America the Bible had such a great part in shaping, children are not permitted to bow their heads in silent grace in some school cafeterias. Strange it is that some of our states do not regard t books suitable for use in the pu schools if they so much as mention or speak of religion or morality. Stra it is that Christmas programs wh make any reference to Jesus Christ taboo in some of our public schools.

The great anchor which strengthe America in her beginning and gave stability throughout her history was Bible. But today America is cutting anchor chains one by one and cas them overboard. Practices which h been regarded as distinctively Ameri since the days of the founding fat have suddenly in our day become un stitutional, a violation of constituti rights, an infringement of religious erty, as a threat to the separatio church and state.

If the America we know and could not have had its being without Bible, can the America we know love survive without the Bible?

NINETY-SIXTH ANNUAL MEETIN NOVEMBER 12, 1959

The 96th Annual Meeting of the tional Reform Association was hel the First U.P. Community House, N Side, Pittsburgh, Pa., on the eve of November 12, 1959.

Dr. W. W. McKinney, President of Association, served as toastmaster presided at the business meeting w followed. Special music and inspira in song were brought by Mr. and Mervin E. Boyle.

Mr. Knox M. Young, treasurer, rea report for the year. Total receipt $14,304.21 and disbursements

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14,252.46 left a balance on October 31, f $51.75. Mr. W. J. C. George read the uditors' report. The reports were ac-epted with thanks.

Mr. E. C. Young read the Nominating ommittee's report and officers were re-lected as follows: Pres., Dr. W. W. cKinney; Vice-Pres., Dr. F. H. Lathom; ec'y., Dr. K. S. Edgar; Treas. Mr. K. M. oung; Ass't. Treas., Mr. C. R. Fox.

Directors re-elected were:
Dr. Frank H. Lathom, Dr. Delber H. lliott, E. C. Young, K. M. Young, H. W. nes, Rev. Kenneth G. Smith.

The following were elected to fill va-ncies: Rev. Robert Crawford, pastor the U. P. Church at Mars, Pa., Rev. mes D. Carson, pastor of Central-ttsburgh R. P. Church, and Mr. David Smith, Administrator of the Pitts-rgh Blood Bank.

The Executive Secretary, Dr. J. Ren-ck Patterson, gave a brief but encour-ing report of the activities of the year. presented copies of the latest *Facts lders* on alcoholic liquors, of which ,000 were printed and 60,000 sold in e past few weeks. The National Re-rm Association holds membership in e National Temperance and Prohibi-n Council in Washington, D.C., and the Pennsylvania Legislative Com-ttee in Harrisburg, Pa., both of which, said, provide openings and avenues service.

The Association adopted resolutions affirming its position against gamb-ng in any and every form, defending e reading of the Bible in public hools, and in upholding the Sabbath ws which minister to man's moral and iritual welfare.

The Rev. Armstead M. Prichard, pastor the U. P. Church at Enon Valley, Pa., livered the address of the evening on he Christian Approach to Alcohol-n." He gave a very penetrating insight o the reasons why an alcoholic acts d thinks as he does, and why it is al-st impossible for the alcoholic and non-drinker to understand each other. t if the alcoholic cannot be restored the fellowship of Society and the urch, his only fellowship is that of the bottle. The importance of the prob-lem is seen in that each alcoholic touch-es about 600 persons. He spoke of the role of Alcoholics Anonymous in this effort to reclaim, even though a very small percentage can be reclaimed. Re-generation is the only answer.

The meeting was adjourned with the benediction by Dr. W. F. Harkey, pastor of the Washington, Pa., Presby. Church.

ANNUAL MEETING OF THE CALIFORNIA CHRISTIAN CITIZENS ASSOCIATION

The annual meeting of the California Christian Citizens Association, an affiliate of the National Reform Association, was held in the Los Angeles First Reformed Presbyterian Church on the evening of November 6, 1959, with about 85 persons in attendance. The address of the evening was given by the Rev. George Findley, pastor of the First Baptist Church of Tehachapi, Calif.

The Fourteenth Annual Financial report showed a balance of $324.06 at the beginning of the year with receipts of $1,448.05 during the year, making a total of $1,772.11. Total expenditures were $1,573.18, the two largest disbursement items being $933.57 for printing and mimeographing and $250.00 for office rent. The balance on hand November 6, 1959 was $198.93.

First among the resolutions adopted was that a committee be appointed to seek sponsors for a bill or bills to permit the reading of the Bible in California public schools.

Other resolutions called for efforts to fight the liquor traffic; to ban the circulation of pornographic materials; to oppose efforts by certain groups to eliminate the name of Christ and Christian customs from all governmental institutions; to promote efforts to employ as early as funds will permit, a full time man to promote the program of the Association; and that as many public meetings as can be arranged for be held to promote the work of the Association during 1960.

THE INCREASE IN PORNOGRAPHY: A CAUSE FOR IMMEDIATE CONCERN

A RABBI SPEAKS ON THIS PROBLEM

(Rabbi Samuel Zaitchik, of Lynn, Mass., in a recent radio address, carried his fight against the purveyors of filth into many homes in the New England area. His address was inserted in the CONGRESSIONAL RECORD of Sept. 14, 1959, by Hon. James C. Oliver of Maine, who said that in his opinion this address should be read by "every man, woman and child in America.")

Dear friends, tonight I should like to speak to you about words—words spoken, words written, words read. For the past 20 years there has been a great deal of scientific investigation into words—their symbolic meaning, as means of communication, the relationship between words and prejudice, words and behavior, words and morality. There are many branches to this science of semantics—but it is generally agreed that in addition to the influences of heredity, environment, cultural background and economic status—our personalities, our political and social outlooks, our mental health, are greatly affected by our patterns of language, by the words that we speak, that we hear, that we read. In short, it has been demonstrated that it is not always the word that follows the thought, that expresses the thought; quite often it is the opposite—the thought follows the word, the word itself creates the point of view. It is not always that our speech reflects our behavior; quite often it is our behavior that reflects the words that we use. Many studies have been made of bigoted people, and it has often been found that the bigot began not with hatred but with words, with use of labels that he had to justify with hatred. A child repeats a bigoted phrase, repeats the phrase without actually feeling any emotion, hardly knowing its meaning—repeats it enough times until he must believe the words he has uttered. We are, in short, often enslaved by the tyranny of words.

But my subject tonight is not pre udice. My subject tonight is word words as pornography, words as obsce ity. I am not speaking of honest trea ment of psycho-sexual behavior, fiction, in scholarly scientific studie in poetry, in drama. These works mu be judged according to their artist value, the integrity of their purpos and the taste of the individual reader viewer. I am speaking of words writt by people who have either degenerat to the level of their words, or to wh the dollar remains green and delightf even after immersion in mud and slime words written and peddled by rogue and degenerates and words read by o children, our teenagers, and adults.

Of children and high-schoolers, the is little I need say. We have all hea of tragedies, of broken lives, of di torted personalities resulting from co munication between the purveyors smut and our youth. Everywhere, street corners, outside our schools, hiding behind abominable desks or mo abominable advertisements, we fi these men who begin their day wi worship of the impure soul, who lau at purity of mind and body, whose mi begotten dollars are engraved "Pay the Order of Twisted Minds."

Of the harmful and often calamito effects on our children we all agre But there is sometimes heard a vag justification in respect to adult reader something hinting at the salutary effe of an occasional aphrodisiac. One mig first point out the danger, always pre ent, of such material falling into t hands of curious youngsters, and t resultant confusion, loss of respe distortion of values. But more importa is the danger of our becoming slav

(Continued on page ten)

PERVERSION PORTRAYED IN MAIL TO KIDS

A NEWSPAPER EDITOR SPEAKS ON THIS PROBLEM

(The following artcile by Bill Colvin, editor of the Manhattan (Kans.) newspaper, together with the following editor's note, was printed in the September 14, 1959 CONGRESSIONAL RECORD at the request of Hon. William H. Avery, of Kansas, who said, "It is a very excellent article on a subject which is everybody's business". The "Editor's Note" expresses the feeling of this editor also.)

(Editor's Note.—Much of what is written below will be found offensive by many readers. It is shocking. But it was not written as a shock-treatment gimmick to get you to read. The article is the result of an experience in Washington that we believe should be conveyed as clearly and candidly as possible to every parent in every community. If some good is accomplished, we will run the risk of offending.)

Washington.—How would you like to have your teenage son or daughter take a "correspondence course" in sexual perversion?

I realize this is a shocking and revolting statement. But unless sufficient numbers of parents are shocked and revolted—mainly through the family newspapers of the country, such as the *Mercury*, where ordinarily such subjects are taboo—the chances get better every day that teenagers in Manhattan are going to be tempted to be enrollees in the "courses" I have mentioned.

Like me, you probably have scoffed at, or at least minimized, the seriousness of the obscene mail problem. But I have changed my mind after seeing a display of this filth, pornography, and perversion that has been taken from the U.S. mails. It is kept under lock and key in a room across the hall from the office of Postmaster General Arthur Summerfield in Washington.

The display in itself was enough to cause the concern I hope to pass along to you. My concern was heightened by the conviction with which the Postmaster General is attacking this problem, for it was Summerfield who personally escorted me into this actual "chamber of horrors."

Have I been too strong in my opening statement of this story? I honestly don't think so after the nauseating experience of seeing what the Nation's filth mongers—to use a charitable description—are mailing to increasing numbers of our youths.

It may surprise you to know this is a half-billion-dollar-a-year enterprise.

It is so lucrative—and becoming more and more so—that there is strong suspicion on the part of responsible authorities, including Postmaster General Summerfield and FBI Chief J. Edgar Hoover, that the field is being eyed seriously by the organized underworld. The Post Office Department is certain that the racketeers already have made a start in it in certain cities—along with their dope, prostitution, and other dirty money schemes.

At the outset let me make it abundantly clear that what we are concerned with is not censorship. This is clearly objectionable and immoral, obscene material going through the mails into fertile fields—children's hands, eyes, and minds. (Unfortunately, the censorship case of "Lady Chatterley's Lover" has arisen in the midst of the obscene mail campaign and has confused the real issue somewhat.)

This is not art, although there are some borderline materials that have been declared art by the courts. The bulk of this junk is not art by any stretch of the imagination.

The so-called art studies or art poses mailings, whether they are actually art or not by interpretation or legal ruling,

are not the chief worry causers to the Post Office Department. Postmaster General Summerfield stresses, however, that these works of art are the teasers or the starters. In a less serious way, perhaps, they can be likened to eventual addiction to dope after being introduced to marihuana. As such they too have become targets of the Department and some local groups.

Gradually youngsters all over the Nation have become somewhat calloused to the art poses. What once was a thrill to kids a generation ago is now old stuff, thanks to a multitude of magazines on practically every newsstand that leave little or nothing to the imagination. But they still serve to tease—and, better yet, they provide the mailing lists for the plainly obscene and the perverted poses and writings.

And over the course of the years the filth-mongers' techniques have improved. Only a few of the photographs are of dilapidated old hags. Relatively young women who might pass for coeds model for these perverted photos that defy description in most oral conversation, let alone writing.

"A young girl or boy with no sex education gets ahold of a set of these," Summerfield says. "He or she sees a normal appearing, attractive person photographed in an unnatural act. Not knowing what is normal the natural inclination is for them to accept this as the normal way to have relations. A potential pervert has been created."

(Summerfield, in an aside, calls attention to the attractive girl who has posed for a series of these acts of perversion. She is a schoolteacher, the postoffice inspectors have found out, in a small southern town. She handsomely adds to her substandard pay as a teacher by making periodic weekend trips to New York to pose for these photographs.)

No, this is not the stuff you and I sneaked into our rooms or gawked at in the alley behind the high school when we were kids. This is mainline material kids are being tempted with—through the mails—by a vastly better organized bunch of filth mongers than they were 20 or 25 years ago.

Quite aside from the warped sexual morals this trash breeds it has been found there is a traceable and direct relationship between the volume of this mail to the juvenile crime rate.

The Federal authorities are convinced that youngsters agitated by the photographs, literature, gimmicks, and movies set forth on a sex sashay—many times with what are mild intentions in their own minds. Thwarted and frustrated when they meet resistance, their aroused and distorted minds flare to violence. The result: the sex maimings and sex murders that are becoming more frequent headline pieces in the papers. The germ was planted in all probability, by a mailed piece of obscenity.

Keep in mind I am not talking about the "arty" kind of stuff but about indescribable photos, drawings and even moving pictures, mainly featuring perversion and unnatural acts.

I will challenge any normal man—even as calloused as newsmen frequently get to be—to view two films I saw in the postoffice exhibit and not be shocked beyond any previous experience. These two particular films, by the way, had been sent through the mails. They were being sold by a 16-year-old boy in Texas.

Remember, however, that the first approach, the inroads, the conditioning was made by the so-called art studies and the girly magazines anyone can buy on almost any newsstand.

Where does this obscene material come from? The Postmaster General's investigators have established New York, Chicago, and Los Angeles as the chief points of origination. But they are mailed everywhere and no home is off limits to these filth peddlers. They employ first-class mail because that class is not subject to postal inspection. What's more the obscene material market has become so profitable they can afford the first-class rates.

Thousands and thousands of copies can be made from one photographic neg

ative at a fraction of a cent each. Reading material is easily and cheaply reproduced by modern methods. The movies are generally foreign imports. They too are mass copied. Perversion is the keynote here too.

There is even evidence that enterprising youngsters themselves find the filth market profitable. In one particularly nauseating display of drawings depicting unnatural acts there was a group of copies drawn by an artistically inclined teenager. He was cutting out the middleman by doing his own art work and offering them for sale.

I admit that my previous conclusion about Postmaster General Summerfield's attitude was that maybe he just hadn't been exposed to the facts of life or that he is overemphasizing the problem. My conclusion is now that I hadn't been exposed enough myself to the facts of this situation.

In the first place the Postmaster General is bound by Federal statute to ban from the mails any obscene material. This stuff that is going to teenagers by the ton—17 mail bags full picked up in just one haul in New York—is clearly and undeniably obscene. Thus Summerfield is only doing what he is directed to do. But better than that he is reacting in a way that more Americans should: He is righteously indignant and properly so.

Clearly Summerfield intends doing something about the situation that deserves stronger language than "disturbing."

Rightly, we believe, after this first-hand experience, the Postmaster General feels one of the starting places is the newsstands where the "marihuana" material is easily purchased by youngsters.

The second avenue of action is for parents of youngsters receiving obscene to take it to their local postmasters. They in turn will turn it over to the inspection department of the Post Office Department for possible prosecution.

Thanks largely to Summerfield the Federal law has now been changed permitting prosecution at the point of receipt. Formerly the offenders could only be tried at the point of mailing. Obviously it would be difficult to take witnesses from Kansas to New York or Los Angeles and as long as the law stayed that way convictions were few and far between. Recently, however, the first conviction was rendered under the new law. Two culprits were prosecuted in Idaho and given 10-year sentences.

Mailing lists? They are easy to come by. Purveyors of perversion frequently buy school yearbooks as their source. Teaser ads—"send just 19 cents for a water gun"—furnish a wealth of names for these folk.

I want to stress once again that I am not easily shocked. I don't think the Postmaster General is either. He appears to me to be a man who has been around the block, as they say. But I can easily understand now what he is talking about when he rises up against obscene mail. I think he has tackled something that is inherently more dangerous to the national welfare than the objects of a good many other crusades that seem more justifiable to the public.

What To Do? Two Actions Locally

A two-pronged attack is the approach recommended by Postmaster General Summerfield for combating the inroads of obscene mail and literature.

Success is almost entirely dependent on action from the local level.

One is for parents to take objectionable material that comes to their house in the mail to the local postmaster. He, in turn, will forward it to the Inspector General's office in Washington for possible prosecution. It is necessary to get conviction after conviction to halt the volume of this material that is going through the mail.

The second is to rid local newsstands of objectionable material. Here moral and economic pressure is the key weapon.

Since the courts generally hold in favor of these magazines—the teasers for the more obscene material through

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THE INCREASE OF PORNOGRAPHY: CAUSE FOR IMMEDIATE CONCERN

(Continued from page six)

to the tyranny of these words that we read. We may insist again and again that what we read and what we view do not touch our personal lives, our standards of morality—but the truth is that too often if we read enough filth, view enough filth, some of it will rub off on us. When perversity and adultery and indescribable abominations are repeated and repeated and repeated—we begin to think of these things as common, as almost acceptable by the broadminded modernist, as normal biological urges, as sins that cannot be too serious because so many commit them. The ringing God-given "Thou shalt not commit adultery" too often becomes "Thou shalt—because thy body must." We have seen such results only too often in our newspapers.

It may be said that this danger, too is relatively unimportant, that those few who are so affected by pornographic material would probably have fallen under any circumstances. This may be true—but we must never become too proud to say "There, but for the grace of God, go I."

But there is a third danger, and this is one that cannot be minimized by any decent, thinking individual—and that is this: that the avalanche of pornography and smut while it may not succeed in burying us as individuals, is weakening the foundation of our society. And it is an avalanche become powerful because it has become part of the greater and more destructive avalanche of our present-day psychology of fun. We have become, so many of us, fun-worshippers. In theater, in club, in popular novels, in private get-togethers, we are swept up by this psychology of fun. Not of joy of happy people meeting in warm fellowship, but the fun of wild parties. Not the joy of achievement, but the fun of luxury-spending. Not the joy of quiet contentment, but the fun of sensual comforts. Not the joy of happy, compatible marriage, but the fun of sexual excitement made convenient by marriage. No the joy of love, but the fun of lust. Th pornography, the obscenity, the amoral ity, and immorality in word, in film, i picture, is perhaps in the final analysi a result of the psychology of fun. Fo such a psychology tends to go lower an lower seeking satisfaction, relief, seek ing an ultimate in the depths. And i can never find it because the answer t life, the purpose of life, is to be foun not in the depths, but in the heights o spirit. We are too many of us slaves t the word "fun." And too many of u have tightened our chains by our reading and viewing of material that belongs i the atmosphere of fun. Let us do wha we can to force ourselves from th bondage. Words can enslave and words can free. Let us bankrupt the smu peddlers and rogues by rejecting thei output. Let us demand beauty, honesty, integrity, and purity in our various media of communications and we will have them. Let us teach our children the delight of the purity of word, the sanctity of the word. Speak purely, read purely, and you will think with purity. Speak with dignity, and your thinking will be dignified. Speak the language of the joy of life, of purpose in life, of achievement in life, and your children will find joy and purpose and achievement. Then we will not fear the smut-peddlers and the rogues. Our children will have been innoculated against their virus. "And these words which I have commanded thee this day shall be upon thine heart. And thou shalt teach them diligently unto thy children." The pure word, the honest word, the word dignifies life, not degrades it. The rabbis say that one of the reasons the temple was destroyed was that the word had lost its sanctity. Our civilization, our democracy, too, is in peril. It is time that we join to meet this peril.

RESPECT FOR LAW

The Hon. Herman Toll of Pennsylvania

Mr. Speaker, adult and juvenile delinquency is an evergrowing problem of such importance that all the resources of the Nation must be mobilized to combat it.

There are many agencies in the field hich are engaged in a perennial battle gainst this expanding evil. Present fforts obviously are not enough. We ust mobilize our resources to a much reater extent.

Hearings which have been held in va- ious portions of the country by a spe- ial Senate committee disclose the need or laws to control the sale of firearms nd other weapons; illicit narcotics traf- c; transportation of obscene literature nd photographs; and for other Federal, nd local controls.

Rehabilitation programs like the Penn- ylvania forestry camps for delinquent oys should be supported. The bill for a outh Conservation Corps, which has lready been passed by the U.S. Senate, ould help those who have not become elinquents. Studies which can be un- ertaken by the National Conference on hildren and Youth will also contribute the solutions which are needed.

It is time to concentrate more firmly n solutions to the problem, and pro- rams should be initiated which would nd to reduce the incidence of delin- uency and to create more respect for aw.

The Federal Bar Association, Phila- elphia chapter, has initiated a program mobilize the resources of the com- unity to promote respect for law and gal processes. The program is de- gned to educate adults and juveniles ike in the importance of the role of w in a civilized society and to build healthy attitude toward the law and gal processes. Through the use of ommunications media—speakers, educa- rs, the clergy, and community groups— he need, function, and operation of xisting laws as well as the importance f adherence to these laws in everyday fe will be explained and publicized.

All bar associations, civic organiza- ons, newspapers, radio and television nd similar groups throughout the coun- y should mobilize their resources and in in a nationwide crusade—on a never- ding day-to-day basis—to promote re- ect for the law and adherence to its ncepts.

PERVERSION PORTRAYED IN MAIL TO KIDS

(Continued from page nine)

the mail—the Post Office Department is powerless to ban most of it from the mails. But local pressures are and can be effective. Organizations like the parent-teacher associations, ministerial alliances, patriotic organizations such as the American Legion, and women's groups all can have important, dynamic, and telling parts in this off-the-news-stand phase that is a major blow against obscenity in the mails. It boils down to refusing to trade with stores with this filth on their newsstands.

Indianapolis, Ind., for example, has been signally effective. In a campaign spearheaded by the Governor of that State several of the above-named organizations went to work assisted by local authorities. They were also aided statewide by the magazine distributors association. The publishers and distributors of the "clean" magazines are finding the economic inroads of the "art" publications are serious. So they have helped.

Today in Indianapolis and several other Indiana cities it is virtually impossible to buy 72 of the worst offender magazine. And among these are some pretty popular and well-known publications that have strayed too far over the borders of decency and morality.

It would be interesting to see what could be accomplished in Kansas and its communities. This State has not been the target of obscene literature that more populated ones have been up to now. But unless action is forthcoming it seems inevitable that the same sickening experience of others awaits us.

As Postmaster General Summerfield summarizes:

Don't be mistaken. This is not censorship. It is not "book burning." Not just a bogey-man scare dreamed up by some do-gooders. This is stomping out an evil that can touch everyone's home.

FROM THE STUDY WINDOW

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The interpretation of our American belief in the separation of church and state presents many practical problems. The Supreme Court has faced a number of these problems in the application of the opening clause of the First Amendment:

Congress shall make no law respecting an establishment of religion.

In three classic cases decided in the last dozen years, the Court has given an amplified version of this clause.

In **Everson v. Board of Education,** decided in 1947, the Court split five to four in defending a New Jersey plan in which the state paid for transportation of students to parochial schools, on the grounds that this was a political function, not a religious one. In spite of, or perhaps because of, this rather surprising decision, Justice Black, writing for the majority, took a strong stand:

> Neither a state nor the Federal Government can set up a church. Neither can pass laws that aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church . . . or force him to profess a belief or a disbelief in any religion . . . No tax in any amount, large, or small can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State."

This provided the ideological basis for the McCollum case the same year, in which religious education in public school rooms was declared a violation of the first amendment.

Five years later, in a six to three decision, the Court upheld the New York state plan of released time religious education. Here the classes were not held on school property. Justice Douglas, writing the majority opinion in **Zonach v. Clauson,** stated a somewhat different interpretation of the First Amendment:

> The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly.
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> We are a religious people whose institutions presuppose a Supreme Being . . . When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe . . . . . we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.